«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

<<There is no prayer for the one who does not recite Surah Faatihah>>

The Evidences and Athaar for Reciting Faatihah Behind the Imaam

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Translator: Raza Hassan



All Praise is due to Allah. We praise Him, and seek His help and forgiveness. We seek refuge in Allah, Most high, from the evils of our own selves and from our wicked deeds. Whomever Allah guides cannot be misguided, and whomever He leads astray cannot be guided. I testify that there is no true God worthy of being worshipped expect Allah, alone, without partner or associate. I further testify that Muhammad is His slave and Messenger (sallallahu alaihi Wasallam). May Allah's peace and blessings be upon him. To proceed:

Verily, the best of speech is the Book of Allah, and the best of guidance is that of Muhammad (sallallahu alaihi Wasillam) and the evil of all matters is the innovation. Every innovation is a bid'ah, and every bid'ah is a misguidance, and every misguidance is in the Fire.

I seek refuge of Allah from the Shaytaan (Devil), the cursed; In the Name of Allah the Most Gracious The Most Merciful:

{{O you who believe! Obey Allah, and obey the Messenger (Muhammad صلى الله عليه وسلم) and render not vain your deeds.}} [Muhammad: 33]

And the Messenger of Allah [peace be upon him] said: ((Whoever obeys me will enter paradise and whoever disobeys me has refused.)) [Narrated by Bukhari in his Saheeh: 7280]

The foundation of Islaam is upon five (pillars).

1. Testifying **“La Ilaaha Illallah”** and **“Muhammad ur-Rasoolullah”**
2. Establishment of the Prayer.
3. Paying Zakaah.
4. Observing the fasts of Ramadaan.
5. And Hajj (Pilgrimage). [Saheeh Bukhaari: 8, Saheeh Muslim: 16/19]

The Issue of Surah Faatihah in the prayer is very important. It is narrated in a Mutawaatir hadeeth that:

((There is no prayer withouth Surah Faatihah.)) [See: This book: H. 19]

That’s why the scholars of Islaam have written books on this issue, such as: The book of Leader of the Believers in Hadeeth, and Imam of the world in the Fiqh of Hadeeth, The Shaikh of Islaam Abu Abdullah Al-Bukhaari [rahimahullah], “Juzz al-Qira’at”, and the book of Imam Baihaqi [rahimahullah], Kitaab al-Qiraat Khalf Al-Imaam etc.

The Evidences and Athaar for Reciting Faatihah Behind the Imam

From the Qur’aan:

1. Allah The Most High said:

And indeed, We have bestowed upon you seven of Al-Mathani (seven repeatedly recited Verses), (i.e. Surat Al-Fatihah) and the Grand Qur'an. [Hijr: 87]

The Apostle of Allah [peace be upon him] said:

Surah Faatihah is the seven repeatedly recited verses. [Saheeh Bukhari: 380/3 H. 4704]

The Mufassir (Explainer) Of Quraan, Qatadah b. Da’amah (Tabi’ee) said:

Whether it is Fard or Nafal, Surah Faatihah is repeated in every rak’ah. [Tafseer Abdur Razzaq: 1456, Tafseer b. Jareer At-Tabari: Vol 14 Pg 39, Chain Saheeh]

2. Allah (swt) said:

So, recite you of the Qur'an as much as may be easy for you. [Al-Muzammil: 20]

From this Noble Verse, Abu Bakr Ahmed b. Ali ar-Raazi Al-Jassas Hanafi [Ahkaam al-Quraan: Vol 5 Pg 367] and Mulla Abul Hasan Ali b. Abi Bakr Al-Marghinani [Al-Hidayah Awwalain: Vol 1 Pg 98 Chapter: Sifaat as-Salaat] and others have taken evidence for the obligation of the recitation in the Prayer.

Nasr b. Muhammad Al-Samarqandi Al-Hanafi (D. 375 H) wrote:

The Prayer of Night is meant from this, and it is said that what is easy from the quraan, recite it in all the prayers. [Tafseer Samarqandi: 418/3]

{{As much as is easy for you}} is meant for Surah Faatihah, as is proven from Sunan Abu Dawood [H. 859, Hasan] etc.

Haafidh Dhahabi wrote about Abu Bakr al-Jassas that:

He was inclined towards the Mu'tazilah, whatever is present in his books points towards it, (For example see) In The Mas'ala Ruwiyat (Seeing of the Lord), and others. [Taareekh ul-Islaam by Adh-Dhahabi: Vol 26 Pg 432]

Meaning this person was a Mu'tazali. Doctor Muhammad Hussain Adh-Dhahabi wrote:

Mansoor billah has mentioned him in Tabaqaat al-Mu'tazilah, and you will find the accordance to this saying in his Tafseer. [Al-Tafseer wal Mafassrioon: Vol 2 Pg 438]

3. Allah (swt) said:

And that man shall have nothing but what he strives for. [Najam: 39]

4. Allah (swt) said:

And remember your Lord within yourself humbly and fearing. [A'raaf: 205]

Haafidh Ibn Hazam Andalusi (D. 456 H) while explaining this verse wrote:

It only mentions to remember (Dhikr) silently, and to forsake doing it loudly. [Al-Muhalla: Vol 3 Pg 239, Mas'ala: 360] For More details: See: Tozeeh ul-Kalaam (Vol 1 Pg 102-118)

5. Allah (swt) said:

(And when they listen to what has been sent down to the Messenger) They say: "Our Lord! We believe; so write us down among the witnesses. [Maidah: 83]

This Verse proves that when Quran is recited, the essential talk can be done in accordance to the Quraan and Sunnah.

6. Allah (swt) said:

And when it (the Quran) is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. [Qasas: 53]

7. Allah (swt) said:

O you who believe! Obey Allah, and obey the Messenger (Muhammad صلى الله عليه وسلم) and render not vain your deeds. [Muhammad: 33]

8. Allah (swt) said:

And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it). [Hashar: 7]

9. Allah (swt) said:

And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'an)], that you may explain clearly to men what is sent down to them. [Nahal: 44]

From the Marfoo' Ahadeeth:

1. It is narrated from Ubaadah b. As-Saamit [radiallah anhu] that The Messenger of Allah [peace be upon him] said:

((There is no prayer for the one who does not recite Surah Faatihah.)) [Juzz al-Qira'at: H. 2, Saheeh Bukhari: 756, Saheeh Muslim: 34, 394/36]

2. It is narrated from Abu Hurayrah [radiallah anhu] that the Apostle of Allah [peace be upon him] said:

((Whoever performs a prayer and does not recite Surah Faatihah (in it), thus his prayer is invalid. He [peace be upon him] said this three times.)) [Juzz Al-Qira'at: 11, Saheeh Muslim: 395]

3. It is narrated from Aishaa [radiallah anha] that the Apostle of Allah [peace be upon him] said:

((Every prayer in which Surah Faatihah is not recited is Invalid.)) [Sunan Ibn Maja: 840, Ahmed: 275/6 H. 26888]

4. It is narrated from Abdullah b. Amr b. Al-Aas [radiallah anhu] that the Apostle of Allah peace be upon him] said:

((Every prayer, in which Surah Faatihah is not recited, is Invalid.)) [Juzz al-Qira'at: 14, Ibn Maja: 841]

5. It is narrated from Abdullah b. Umar [radiallah anhu] that the Apostle of Allah [peace be upon him] said:

((There is no prayer for the one who does not recite Surah Faatihah.)) [Kitaab al-Qira'at by al-Baihaqi: Pg 50 H. 100, Chain Saheeh]

6. It is narrated from Abu Hurayrah [radiallah anhu] that the Messenger of Allah [peace be upon him] said:

((There is no prayer without the recitation.)) [Saheeh Muslim: 396, Juzz Al-Qira'at: 153]

7. It is narrated from Abu Hurayrah [radiallah anhu] that the Messenger of Allah [peace be upon him] said:

((Recitation is done in every Prayer.)) [Juzz al-Qira'at: 13, Saheeh Bukhari: 772, Saheeh Muslim: 396]

8. It is narrated from Abu Hurayrah [radiallah anhu] that the Messenger of Allah [peace be upon him] said:

((You all should recite.)) [Juzz al-Qira'at: 73, Abu Dawood: 821, Chain Saheeh]

9. It is narrated from a Badri Companion (one who participated in the war of Badr) [radiallah anhu] that the Messenger of Allah [peace be upon him] said:

((Say the Takbeer, then recite, then bow.)) [Juzz al-Qira'at: 103, and it is Saheeh]

Khaas Dalaail (Specific Evidences):

1. The narration of Anas (radiallah anhu)

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ يُوسُفَ، قَالَ: أَنْبَأَنَا عبيدُ اللَّهِ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِأَصْحَابِهِ، فَلَمَّا قَضَى صَلَاتَهُ أَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ، فَقَالَ: «أَتَقْرَءَونَ فِي صَلَاتِكُمْ وَالْإِمَامُ يَقْرَأُ؟» فَسَكَتُوا فَقَالَهَا ثَلَاث مَرَّاتٍ،

فَقَالَ قَائِلٌ أَوْ قَائِلُونَ: إِنَّا لَنَفْعَلُ قَالَ: «فَلَا تَفْعَلُوا وَلْيَقْرَأْ أَحَدُكُمْ بِفَاتِحَةِ الْكِتَابِ فِي نَفْسِهِ»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Yahya b. Yusuf (Al-Zami) narrated to us, Ubaidullah (b. Amr al-Raqi) informed us, From Ayyub (b. Abi Tameemah As-Sakhtiyani), From Abu Qilabah (Abdullah b. Zayd Al-Jarmi), From Anas [radiallah anhu] that:

Verily the Prophet [peace be upon him] led his companions in prayer, thus when he finished his prayer, he said while facing towards them: “Do you recite in your prayer when the Imam is reciting?” thus they remained silent, so he [peace be upon him] asked this three times. Thus one or many people said: “Certainly we do so.” He [peace be upon him] said: “thus do not do so, and everyone of you should recite Surah Faatihah to your self (silently).”

Takhreej: ((Saheeh))

Daraqutni [340/1 H. 1273], and Baihaqi [Kitaab al-Qiraat: Pg 72 H.140] have narrated it from the chain of Yahya b. Yusuf Al-Zami; and Baihaqi [Sunan al-Kubra: 166/2] Ibn Hibbaan [Mawarid: 458, 459], and Abu Ya’la [Al-Musnad: 187, 188/5 H. 2805] have narrated it from the chain of Ubaidullah b. Amr al-Raqi.

Benefits:

The chain of this narration is rigorously authentic according to the principles of hadeeth. Al-Raqi is reliable according to the Jumhoor (Majority). It is not proven that Abu Qilabah Tabi’ee is a Mudallis. See: Kawakib al-Duriyyah (Pg 23), Al-Jarh wat-Ta’deel (58/5), Haafidh Ibn Hibban has classed it Mahfoodh (preserved), and Haithami has said that “all its narrators are Siqah (reliable)” [Majma Az-Zawaid: 110/2]. Moreover See: H. 67.

One narrator has narrated this narration as half-cut, [See: At-haaf al-Maharah: 76/2] regarding whose chain, Muta’assub Hanafi Ainee said: “It is Saheeh on the conditions set by Al-Bukhari” [See: Amaani al-Ahbaar: 147/3] whereas this chain is narrated from: “Ubaidullah b. Amr, From Ayyub, From Abu Qilabah, From Anas” [Amaani al-Ahbaar Sharh Ma’ani al-Athaar].

When Ahle-Hadeeth present the same chain in which the permissibility of reciting Faatihah behind the Imam is mentioned, then according to the Munkireen of Faatihah Khalf ul-Imam, Ubaidullah in its chain becomes “Wahmi, and erroneous”, and Abu Qilabah becomes Mudallis. This indicates that just like the nation of Shu’ayb [alaihissalam], their criteria for selling and buying is also different.

A Matrook ul-Hadeeth person, named Faqeerullah Al-Mukhtasas “Al-Athari” Al-Deobandi while refuting Al-Kuwakib al-Duriyah, wrote:

“In Juzz al-Qira’at, Imam Bukhari has narrated this hadeeth by saying: An Rajul min ashaabin-nabi (A Man from the Companions of the Prophet narrated), and he did not mention it from Anas, so how did he take evidence from it?” [Risalah Fatihah Khalf al-Imam, The refutation of Ali Zai: Pg 13]

My (Shaikh Zubayr’s) student, Abu Thaaqib Muhammad b. Ghulaam Sarwar al-Hadrawi, had written a letter to this Faqeerullah regarding this issue (at 6th March 2000), to which he did not give any reply, and remained silent. I still have the copy of the registery of this letter, walhamdulillah.

2. The narration of a Sahaabi:

حَدَّثَنَا الْبُخَارِيُّ قَالَ، حَدَّثَنَا عَبْدَانُ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلَابَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَائِشَةَ، عَنْ مَنْ شَهِدَ ذَاكَ قَالَ: صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَضَى صَلَاتَهُ قَالَ: «أَتَقْرَؤُونَ وَالْإِمَامُ يَقْرَأُ؟» قَالُوا: إِنَّا لَنَفْعَلُ قَالَ: «فَلَا تَفْعَلُوا إِلَّا أَنْ يَقْرَأَ أَحَدُكُمْ بِفَاتِحَةِ الْكِتَابِ فِي نَفْسِهِ»

Translation:

Al-Bukhari narrated to us, (he) said: ‘Abdaan (Abdullah ibn Uthmaan) narrated to us, (he) said: Yazeed ibn Zuray” narrated to us, (he) said: Khaalid (Al-Khadaa) narrated to us, From Abu Qilabah (Abdullah ibn Zayd al-Jarmi), From Ibn Abi Aisha: He narrated

from one (Sahabi) who was present (with the Prophet peace be upon him): He [radiallah anhu] said:

The prophet [peace be upon him] led a prayer, when he finished the prayer, (so) he said: "Do you recite when the Imam is reciting?", so they (Companions) said: "Yes! We do", He [peace be upon him] said: "Don't do that, except that everyone of you should recite Surah Faatihah to himself (silently)".

Takhreej: ((Saheeh))

This narration is narrated with a small difference in words by Daraqutni [340/1 Under H. 272, briefly], Baihaqi [Al-Sunan: 166/2, Kitaab al-Qiraat: Pg 75, 76 H, 156, 157, Ma'rifat as-Sunan wal Athaar: 53, 540/2 H. 921], Abdur Razzaq [Al-Musannaf: 127, 128/2 H. 2766], Ahmed ibn Hanbal [236/4 H. 18238, 60/5, 81, 410 H. 20876, 21046, 23877], from the chain of Khaalid al-Khadaa.

Benefits:

Haafidh Ibn Hajar [rahimahullah] said: "Its chain is Hasan" [Al-Talkhees al-Khabeer: 231/1 H. 344], Ibn Khuzaymah has taken evidence from it [Kitaab al-Qiraat by Al-Baihaqi Pg 76], Ibn Hibban has called it "Mahfoodh (Preserved)" [Al-Ihsaan: 164/3 H. 1849], Imam Baihaqi has criticized it in one place, but in Ma'rifat as-Sunan Wal Athaar, he said: "Its chain is Saheeh" [54/2 H. 921].

All the narrators of this narration are Siqaah (reliable). The companions of the prophet [peace be upon him] are all reliable, there is no harm if their name is not known. See: Bazal al-Majhood (133/3), Kawakib al-Duriyyah (26, 28). Therefore Naimwi Hanafi (Athaar as-Sunan: H. 356) and his Muqallideen (Blind Followers), declaring it to be Da'eef (Weak) is wrong. Naimwi [Athaar as-Sunan H. 263] himself has narrated the saying of Haafidh Ibn Hajar regarding the hadith of "AN Amra'at min Bani Al-Najjar" that its chain is Hasan, as a proof. For more details see: Anwar as-Sunan by Shaikh Zubair Ali Zai (Pg 72).

وقال البوصيري: هذا اسناد جيد (يسر الله لنا طبعه)

(اتحاف الخيره المهرة: ٢/٣٤٢ ح ١٨٣٠)

Khaalid al-Khadaa narrated this narration from before his Ikhtilaat. And the accusation of Tadlees on Abu Qilabah is invalid, and the additional point of benefit on this is that he heard this narration from Muhammad ibn Abi Aisha. See: H. 256.

3. Naafi' b. Mahmood (Tabi'ee) narrates from Ubadah b. As-Saamit (Sahabi) [radiallah anhu] that the Messenger of Allah [peace be upon him] said (to his Muqtadis/Followers):

((Do not recite anything, except Surah Faatihah, because there is no prayer for the one who does not recite it.)) [Kitaab al-Qira'at by Al-Baihaqi: Pg 64 H. 121, Chain Hasan, authenticated by Al-Baihaqi]

In one chain the following words are present:

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ، حَدَّثَنىهشام بن عمار حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ، حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ، عَنْ حِرَامِ بْنِ حَكِيمٍ، وَمَكْحُولٍ، عَنْ ابْنِ رَبِيعَةَ الْأَنْصَارِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، رَضِيَ اللَّهُ عَنْهُ، وَكَانَ عَلَى إِيلِيَاءَ، فَأَبْطَأَ عُبَادَةُ عَنْ صَلَاةِ الصُّبْحِ، فَأَقَامَ أَبُو نُعَيْمٍ الصَّلَاةَ، وَكَانَ أَوَّلَ مَنْ أَذَّنَ بِبَيْتِ الْمَقْدِسِ فَجِئْتُ مَعَ عُبَادَةَ، حَتَّى صَفَّ النَّاسُ، وَأَبُو نُعَيْمٍ يَجْهَرُ بِالْقِرَاءَةِ، فَقَرَأَ عُبَادَةُ بِأُمِّ الْقُرْآنِ، حَتَّى فَهِمْتُهَا مِنْهُ، فَلَمَّا انْصَرَفَ قُلْتُ: [ص:19] سَمِعْتُكَ تَقْرَأُ بِأُمِّ الْقُرْآنِ، فَقَالَ: نَعَمْ صَلَّى بِنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْضَ الصَّلَوَاتِ الَّتِي يُجْهَرُ فِيهَا بِالْقُرْآنِ، فَقَالَ: «لَا يَقْرَأَنَّ أَحَدُكُمْ إِذَا جُهِرَ بِالْقِرَاءَةِ إِلَّا بِأُمِّ الْقُرْآنِ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, Al-Bukhari narrated to us, (he) said: Hisham ibn Ammar narrated to us, (he said), Sadaqah ibn Khalid narrated to us, Zayd ibn Waaqid

narrated to us, from Hiraam ibn Hakeem, and Makhool (Ash-Shaami), from [Ibn] Rabi'ah Al-Ansaari, from Ubadah Ibn As-Saamit [radiallah anhu] that:

He was in Elia (a place in Sham), one day Ubadah reached for the morning prayer belatedly for some reason, so Abu Nu'aym (Mu'ezzin) started (leading) the prayer after saying the Iqamah. He (Abu Nu'aym) is the one who first gave the Azaan (call to prayer) in Bayt al-Muqaddas (The sacred House). Thus I came along with Naafi', and Ubadah [radiallah anhu], people had already straighten up the rows, and Abu Nu'aym was reciting out loud, so Ubadah [radiallah anhu] recited Surah Faatihah, until I heard it entirely. When he finished his prayer, I asked him: 'I heard you reciting Surah Faatihah' (What proof do you have for this?), He said: Yes! Prophet [peace be upon him] led us the prayer from the prayers in which the recitation is done out loud, so He [peace be upon him] said: 'When the recitation is done out loud, no one should read anything other than Surah Faatihah'.

Takhreej: ((Hasan))

Imam Bukhari has also narrated it in his book "Khalq Af'aal al-Ibaad" (Pg 102 H 526) with the same chain and text. Daraqutni (320/1 H. 1207), and Baihaqi (Al-Sunan: 165/2) have narrated it from the chain of Sadaqah ibn Khaalid, while Abu Dawood (824), Nasaai (141/2 H. 921), and Daraqutni (319/1 H. 1204) have narrated it from the chain of Zayd ibn Waaqid, with a little difference. Imam Daraqutni said: "This chain is Hasan, all the narrators are Siqaah (reliable)"; and in Kitaab al-Qiraat (Pg 64 H. 121), he said that: "This chain is Saheeh, and its narrators are Siqaah (reliable)".

Benefits:

Its narrator, Naafi ibn Mahmood is Siqaah (reliable) according to Daraqutni, Haakim, Dhahabi (Al-Kaashif: 197/3), Baihaqi, Ibn Hazam (Al-Muhalla: 241, 242/3), Ibn Hibban, and others. The criticizm on him, of being a Mjahool (unknown) is baseless. See: Kawakib al-Duriyyah (Pg 32, 33). Hiraam ibn Hakeem (Siqaah) has done the Mutabi'at of Makhool. At the end of the Hasan narration of Kitaab al-Qiraat by Al-Baihaqi (Pg 161), these words are also present: "Don't do that (recite) except Surah Faatihah, for there is no prayer for the one who does not recite it". This proves the obligation of Surah Faatihah. Walhamdulillah

4. The narration of Abdullah b. Amr b. Al-Aas [radiallah anhu]:

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ، حَدَّثَنَا شُجَاعُ بْنُ [ص:18] الْوَلِيدِ قَالَ: حَدَّثَنَا النَّضْرُ، قَالَ: حَدَّثَنَا عِكْرِمَةُ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ سَعْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ ابيه عَنْ جَدِّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَقْرَؤُونَ خَلْفِي؟» قَالُوا: نَعَمْ إِنَّا لَنَهُذُّ هَذًّا قَالَ: «فَلَا تَفْعَلُوا إِلَّا بِأُمِّ الْقُرْآنِ»

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Shujaa' ibn Al-Waleed (Abu Al-Layth al-Bukhari) narrated to us, (he) said: Nadar (ibn Muhammad al-Yamani) narrated to us, (he) said: Ikrikmah (ibn Ammar) narrated to us, (he) said: Amr ibn Sa'd narrated to us, from Amr ibn Shu'ayb, he from his father (Shu'yab ibn Muhammad), from his grandfather (Abdullah ibn Amr ibn Al'Aas), he said: The Messenger of Allah [peace be upon him] said:

"Do you recite behind me? They (Sahaba) said: 'Yes! We recite hurriedly', He [peace be upon him] said: Do not recite anything other than Surah Faatihah".

Takhreej: ((Hasan))

Its chain is Hasan; Baihaqi has narrated it with the chain of Nadar ibn Muhammad, from Ikrimah ibn Ammar. [Kitaab al-Qiraat Pg 79 H. 167]. See: Kawakib al-Duriyyah (Pg 35-37). Shajaa ibn Al-Waleed is the narrator of Sahih Bukhari (Vol 2 Pg 601 H. 4186). Abbas ibn Abdul Azeem has done his Mutab'iat (support/ strengthen his position). [Kitaab al-Qiraat by Al-Baihaqi: H 167], For more Shawaahid (supporting evidences) of this hadith see: Al-Musnad al-Jaami (59, 60/8 H. 5542, 5543, with the Tahqeeq of Shaikh Zubair). There are two such narrators in this chain which are accused for Tadlees by some later Muhadditheen, and the reasonn for it is that they narrate from Book. If a book is reliable then according to the principles of Hadith, it is permissible to narrate from it. See: Ikhtisaar Uloom al-Hadith by Ibn Katheer [Published by Darussalam: Pg 121, 125], therefore the accusation of Tadlees is mardood (rejected). Haafidh Ibn Hajar said regarding the narration from a book that: "And it is not contrary to Intiqa (disconnection)" [Tahdheeb at-Tahdheeb: 269/2 Tarjama: Hasan al-Basri]. The same thing has been said by Haafidh Ibn As-Salaah before Haafidh Ibn Hajar. See:

Jaami al-Tahseel (Pg 165). It is written in Muqaddimah ibn As-Salaah (Pg 421) that: "And many people of knowledge have taken evidence from his (Amr ibn Shu'ayb) hadith (from his father, from his grandfather)". See: Under H. 10.

5. The narration of Muhammad b. Ishaaq narrated from Makhool, From Mahmood b. ar-Rabee' [radiallah anhu], From Ubadah [radiallah anhu] from the Apostle of Allah [peace be upon him]:

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثنا قُتَيْبَةُ، قَالَ: حَدَّثنا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَكْحُولٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْغَدَاةِ قَالَ: فَثَقُلَتْ عَلَيْهِ الْقِرَاءَةُ، فَقَالَ: إِنِّي «لَأَرَاكُمْ تَقْرءَونَ خَلْفَ إِمَامِكُمْ؟» قَالَ: قُلْنَا: أَجَلْ يَا رَسُولَ اللَّهِ قَالَ: «فَلَا تَفْعَلُوا إِلَّا بِأُمِّ الْقُرْآنِ فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا»

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Qutaybah (b. Sa'eed) narrated to us, (he) said: Muhammad b. Abi Adee narrated to us, From Muhammad b. Ishaaq (b. Yasaar), From Makhool (Ash-Shaami), From Mahmood (b. Rabee') [radiallah anhu], From Ubadah b. as-Saamit [radiallah anhu] that:

The Prophet [peace be upon him] (once) led us the dawn prayer, so the recitation became difficult for him.

Thus he [peace be upon him] said: "I see that you recite behind your Imam?" (Ubadah radiallah anhu) said: We said: "Yes, O Messenger of Allah!" He [peace be upon him] said: "Thus do not do so, except Surah Faatihah, for verily there is not prayer for the one who does not recite it."

Takhreej: ((Saheeh))

This hadeeth is Saheeh with its shawaahid.

Muhammad b. Ishaaq is Hasan ul-Hadeeth and Siqah according to the Jumhoor. ‘Alaa b. Haarith has done his Mutabi’ah (Support). [See: Kitaab al-Qira’at by Al-Baihaqi Pg 62 H. 115, and Al-Kawakib al-Duriyah: Pg 46]

It is not proven that Makhool is a Mudallis. [See: Tabaqaat al-Mudalliseen with my (Shaikh Zubayr) Tahqeeq: 3/108]

Only Ibn Hibbaan and Dhahabi have declared him Mudallis. They both used to consider Irsaal also to be Tadlees. [See: Ath-Thaqaat by Ibn Hibbaan: 98/6, Al-Mawqazat by Adh-Dhahabi: Pg 47, Mizaan ul-I’tidaal: 326/2]

Therefore, until when another Muhaddith does not do their Mutabi’ah, or until when there is no clear evidence, it will not be accepted from them.

6. It is narrated from Mu’awiyah b. Al-Hakam Al-Salmi [radiallah anhu] that the Apostle of Allah [peace be upon him] said to them (to the Muqtadis):

((Talking to persons is not fitting during the prayer, for it consists of glorifying Allah, declaring his Greatness, and recitation of the Qur'an.)) [Saheeh Muslim: 537, Juzz al-Qira’at: 69, 70, and Al-Kawakib al-Duriyah: Pg 49]

A Muqtadi recites (Surah Faatihah from the) Quraan, just as he reads Tasbeeh, and Takbeer in the Prayer.

7. A hadeeth is narrated by Abdullah b. Amr b. Al-Aas [radiallah anhu], the summary of which is that:

((He used to recite behind the Apostle of Allah [peace be upon him], when he used to be silent (during the pauses), and when he [peace be upon him] was reciting, he would remain silent.)) [Kitaab al-Qira’at by Al-Baihaqi: Pg 126 H. 301, Chain Hasan, Al-Kawakib al-Duriyah: Pg 48]

8. The narration of Abu Hurayrah [radiallah anhu]:

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي سَعِيدٌ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَكَبِّرْ، ثُمَّ اقْرَأْ، ثُمَّ ارْكَعْ»

[Juzz al-Qira'at: 113, Chain Saheeh]

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Musaddad (ibn Masarhad) narrated to us, (he) said: Yahya ibn Sa'eed (Al-Qattan) narrated to us, From Ubaydullah (ibn Umar al-Umri), He) said: Sa'eed (ibn Kaisaan) Al-Maqburi narrated to me, From his Father (Kaisaan, Abu Sa'eed al-Maqburi), From Abu Hurayrah [radiallah anhu], From the Prophet [peace be upon him] that:

[He peace be upon him said:] "When the Iqamah for the prayer is established, say Takbeer, then recite, then bow".

Note: Iqamah is only called in a congregational prayer!

Takhreej: ((Saheeh))

9. It is narrated from Rafa'ah b. Raafi' Al-Zarqi [radiallah anhu] that the Apostle of Allah [peace be upon him] said:

((When the Iqamah for the Prayer is established, say takbeer, then recite Surah Faatihah and whatever is easy for you, then bow.)) [Sharh as-Sunnah by Al-Baghawi: Vol 3 Pg 10 H. 554 and he said: This hadeeth is Hasan.]

Here, the phrase “and whatever is easy for you” is related to the silent prayers, not the loud prayers. See: The passed H. 3. It should be understood that “and whatever is easy for you” is not compulsory even in the silent prayers. See: Juzz al-Qira’at: 8.

From the Athaar of Sahaabah:

1. The Fatwa of Umar bin al-Khattaab (radiallah anhu):

حَدَّثَنَا مَحْمُودُ حَدَّثَنَا الْبُخَارِيُّ قَالَ، وقَالَ لَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، عَنْ جَوَّابِ التَّمِيمِيِّ، عَنْ يَزِيدَ بْنِ شَرِيكٍ، قَالَ: سَأَلْتُ عُمَرَ بْنَ الْخَطَّابِ: " أَقْرَأُ خَلْفَ الْإِمَامِ قَالَ: نَعَمْ، قُلْتُ: وَإِنْ قَرَأْتَ يَا أَمِيرَ الْمُؤْمِنِينِ قَالَ: وَإِنْ قَرَأْتُ

[Juzz al-Qira’at: 51, Saheeh]

Translation:

Mahmood (ibn Ishaaq Al-Khaza’ee) narrated to us, Al-Bukhari narrated to us, Muhammad ibn Yoosuf (Al-Bukhari al-Baykandi) told us, Sufyan (ibn Uyainah) narrated to us, from Sulemaan (ibn Abi Sulemaan Feroz) ash-Shaybani, from Jawab at-Teemi, from Yazeed ibn Shareek that: I asked Umar ibn Al-Khattab [radiallah anhu]: “Should I recite behind the Imam?”, He said: “Yes”, I asked: “O Ameerul Mu’mineen! Even when you are reciting?” He said: “(yes) Even when I am reciting”

Takhreej: ((Saheeh))

This narration is present in the book of Imam Bukhari, Taareekh al-Kabeer (340/8 H. 3239), with the same chain and text. Ibn Abi Shaybah [373/1 H. 3748, and in it, it says: “Khawaat” while the correct is “Jawab”], Daraqutni [317/1 H. 1197, 1198] Tahawi [Ma’ani al-Athaar 218, 219/1], Haakim [239/1], Baihaqi [Al-Sunan: 67/2 and Kitaab al-Qiraat Pg 91, H. 188, 189], and Abdur Razzaq [Al-Musannaf: 131/2 H. 2776] have narrated it from the chain of Yazeed ibn Shareek. Imam Haakim, Dhahabi, and Daraqutni have classed it Saheeh. The narrator, “Jawab at-Teemi” is the teacher of Abu Haneefah and a Siqqah narrator according to the Jamhoor (Majority) of Muhadditheen. [See: Tahdheeb al-Kamaal 467/3], therefore he is Saheeh in Hadith. The accusation of

Irjaa on him has nothing to do with the narration of hadeeth. Haafidh Ibn Hajar [rahimahullah] said: “He was truthful, and was inclined towards Irjaa” [Taqreeb at-Tahdheeb: 984]. Sarfaraz Khan Safdar Deobandi has written that: “In the light of the principles of hadith, a siqqaah narrator, being a Kharji or Jahmi, Mu’tazalee or Murji’ee, does not affect his Thaqaahat (reliability)……” [Ahsan al-Kalaam: Vol 1 Pg 30]. According to Master Ameen Okarwi, the criticizm of being a Bid’ati (Innvoator), Shi’ah, Murji’ee, on a narrator is not a proof of his narration being rejected. [See: Tajalliyat Safdar Vol 2 Pg 97, 98]. In fact the hadith of a Sudooq (Truthful) is Hasan Lidhatih according to Ameen Okarvi. [See: Tajaliyyat Safdar Vol 4 Pg 19, 20]

The criticzm of Abdullah ibn Numayr on the above answer is not proven with an authentic chain. In Kaamil Ibn Adee (599/2) the narrator of this criticizm, Muhammad ibn Ishaaq, is not clarified at all. In Mustadrak Al-Haakim etc, Haarith Ibn Suweed (Siqqah) has done the Mutabi’at of this Jarh (Criticizm). In Musannaf Abdur Razzaq (131/2 H. 2777), it also has a Da’eef Shahid (Supporting evidence).

In Mustadrak Al-Haakim etc, it has been clarified that Umar [radiallah anhu] said: “Recite Surah Faatihah” [Al-Kawakib al-Duriyyah: Pg 63, 64]

Therefore in the above narration, what is meant by “Recitation” is the recitation of “Faatihah”.

Some people have written that Umar [radiallah anhu] said to Naafi’ and Anas Ibn Sireen that: “The recitation of the Imam is enough for you” [With reference to Ibn Abi Shaybah: 376/1 H. 3784].

Anas ibn Sireen was born in 33, or 34 Hijri. [Tahdheeb at-Tahdheeb: 374/1

And Umar [radiallah anhu] got martyred in 23 H. [Taqreeb at-Tahdheeb: 4888]

Naafi’ did not meet Umar [radiallah anhu]. [At-Haaf al-Maharah by Ibn Hajar: 386/12, Before H. 15810].

So this narration is Munqati’, therefore, the saying “He said to them” is wrong.

Abdur Razzaq [138/2 H. 2806] has narrated from Muhammad ibn Ajlaan that Umar ibn Al-Khattab [radiallah anhu] said: “I wish, May the face of one who recites behind the Imam be filled with Stone”

Muhammad ibn Ajlaan was born after the death of Umar [radiallah anhu], therefore this narration is Munqati’. The narration of Muhammad ibn Ajlaan has also been narrated by Muhammad ibn al-Hassan ash-Shaybani (Liar) in Kitaab al-Hujja Ala Ahl Al-Madeenah (121/1).

The narration of Moosa ibn Uqbah [Abdur Razzaq: H. 2810] is also Munqati', and the narrator narrating from Moosa, "Abdur Rahmaan ibn Zayd ibn Aslam" is Severely Weak. See: Under H. 25. And a Munqati' narration is Da'eef with the agreement of all the Scholars. [See: Tayseer Mustalah al-Hadeeth Pg 78]. The reason for it is that the missing narrator in it is Majhool al-Haal.

2. The Fatwa of Abu Hurayrah (radiallah anhu):

حَدَّثَنَا مَحْمُودُ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ رَوْحِ بْنِ الْقَاسِمِ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ صَلَّى وَلَمْ يَقْرَأْ بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ ثَلَاثًا غَيْرَ تَمَامٍ» قُلْتُ: يَا أَبَا هُرَيْرَةَ إِنِّي أَكُونُ وَرَاءَ الْإِمَامِ فَقَالَ أَبُو هُرَيْرَةَ: يَا ابْنَ الْفَارِسِيِّ اقْرَأْ بِهَا فِي نَفْسِكَ، سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " قَالَ اللَّهُ تَعَالَى: قُسِمَتِ الصَّلَاةُ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ ". قَالَ النَّبِيَّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ: " اقْرَءُوا يَقُولُ الْعَبْدُ {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} [الفاتحة: 2] يَقُولُ اللَّهُ: حَمِدَنِي عَبْدِي، [ص:5] يَقُولُ الْعَبْدُ {الرَّحْمَنِ الرَّحِيمِ} [الفاتحة: 1] يَقُولُ اللَّهُ: أَثْنَى عَلَيَّ عَبْدِي، يَقُولُ الْعَبْدُ: {مَالِكِ يَوْمِ الدِّينِ} يَقُولُ اللَّهُ: مَجَّدَنِي عَبْدِي هَذَا لِي يَقُولُ الْعَبْدُ: {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ} [الفاتحة: 5] يَقُولُ اللَّهُ: فَهَذِهِ الْآيَةُ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، وَإِذَا قَالَ الْعَبْدُ: {اهْدِنَا

الصِّرَاطَ} [الفاتحة: 6] إِلَى آخِرِ السُّورَةِ، يَقُولُ: فَهَذِهِ لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ

[Juzz al-Qira'at:11 and Saheeh Muslim: 395]

Translation:

Mahmood (b. Ishaaq) narrated to us, (he) said: Al-Bukhaari narrated to us, (he) said: Umaiyyah b. Khaalid narrated to us, (he) said: Yazeed b. Zuray' narrated to us, From Rooh b. al-Qaasim, From al-'Alaa (b. Abdur Rahmaan b. Ya'qoob) From his Father (Abdur Rahmaan b. Ya'qoob), From Abu Hurayrah [radiallah anhu] From the Prophet [peace be upon him]:

The Prophet [peace be upon him] said: Whoever performs the prayers, and does not recite Surah Fatihah (in it), then it (prayer) is defective. He [peace be upon him] said this three times. It is incomplete.

I (Abdur Rahman bin Ya'qoob) said: "O Abu Hurayrah [radiallah anhu]: I am (also) behind the Imam? [Meaning: What is the ruling when I am behind the Imam?], so Abu Hurayrah [radiallah anhu] said: "O Son of Al-Faarsi! Read it to your self (while moving the lips in a silent tone), I have heard the Messenger of Allah [peace be upon him] saying: Allah says that: "I have divided the prayer between me and my Slave in two halves, thus, the first half of it is for me, and the other half for my slave, and whatever my Slave asks me for, will be given to him

The Prophet [peace be upon him] said: "Read, (When) The slave says: {{Alhamdulillahi Rabbil Alameen}}, Allah replies: "My slave praised me", (When) the slave says: {{Ar-Rahmaanir Raheem}}, Allah replies: "My slave applaused me", (When) the slave says: {{Maalik yaumid-deen}}, Allah replies: "My slave expressed my greatness (Tamjeed), this is for me", (When) the slave says: {{Iyyaka Na'budu Wa Iyyaka Nasta'een}}, Allah says: "this Ayah is divided in two halves between me and my slave", and when the slave says: {{Ihdina as-Siraata}} to the end of the Surah, (so Allah) replies: "This is for my slave, and whatever my slave has asked for, will be given to him".

Takhreej: ((Saheeh)).

Imam Baihaqi (Kitaab al-Qiraat Pg 38, ZH. 68) has also narrated it with the chain of Yazeed bin Zuray'. Its chain is Saheeh, and the real one is present in Sahih Muslim. [See this book, H. 71, 74, 76, 79, 261]

Abu Hurayrah (radiallah anhu) also said:

When the Imam recites Surah Faatihah, thus you recite it too, and finish it before him. [Juzz al-Qira'at: 283, Chain Saheeh]

It is narrated in one narration that a questioner asked:

What should I do when the Imam is reciting out loud? Abu Hurayrah [radiallah anhu] replied:

"Recite it to your self (silently)." [Juzz al-Qira'at: 73 Chain Hasan, and Saheeh with its Shawaahid]

3. The Fatwa of Abu Sa'eed Al-Khudri [radiallah anhu]

حَدَّثَنَا مَحْمُودٌ قَالَ: حَدَّثَنَا الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا [ص:31] يَحْيَى، عَنْ الْعَوَّامِ بْنِ حَمْزَةَ الْمَازِنِيُّ، قَالَ: حَدَّثَنَا أَبُو نَضْرَةَ، قَالَ سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيُّ عَنِ الْقِرَاءَةِ، خَلْفَ الْإِمَامِ فَقَالَ: بِفَاتِحَةِ الْكِتَابِ "

[Juzz al-Qira'at: 11, 105, Chain Hasan. Al-Kawakib al-Duriyah: Pg 68, 69]

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he) said: Al-Bukhari narrated to us, (he) said: Musaddad (ibn Masarhad) narrated to us, (he) said: Yahya ibn Sa'eed (Al-Qattaan) narrated to us, From Awwaam ibn Hamzah Al-Mazani, (he) said: Abu Nadrah (Mundhir ibn Maalik) narrated to us, (he) said:

I asked Abu Sa'eed al-Khudri [radiallah anhu] regarding the recitation behind the Imam, so he said: "Surah Faatihah should be recited".

4. Ubaadah b. As-Saamit [radiallah anhu] said after reciting Surah Faatihah behind the Imam, that:

“Yes, Verily there is no prayer without it [Faatihah].” [Musannaf Ibn Abi Shaibah: 375/1 H. 3770, Chain Saheeh]

For more Athaar of Ubaadah [radiallah anhu], See: Juzz al-Qira’at: 65, and others.

Sarfaraaz Khaan Safdar Deobandi wrote:

“This is absolutely true that Ubaadah [radiallah anhu] was of the view to recite Surah Faatihah behind the Imam, and this is his tahqeeq, his way, and his Maslak.” [Ahsan ul-Kalaam: 142/2, and Al-Kawakib al-Duriyyah: Pg 13]

Some Deobandis feel very outraged on Ubaadah [radiallah anhu] and Mahmood b. Ar-Rabee’ [radiallah anhu] due to the issue of Faatihah Khalf Al-Imam. Here are a few examples for this:

- Hussain Ahmed Madani Tandawi Deobandi said:

“Ubaadah [radiallah anhu] has narrated this hadeeth with the expression”AN”, while he is a Mudallis, and ‘An’ana of a Mudallis is not acceptable.” [Tozeeh Tirmidhi: Pg 436 Pub. By Madani Mission Book Depot]

He also said:

“Because the narrator of some of them is Ubaadah, who is a Mudallis” [Same: Pg 437]

Whereas, Ubaadah [radiallah anhu] is the famous Badri Companion (One who participated in the war of Badr), and accusing the Sahabah of being Mudallis is extremely wrong and Baatil. It should be kept in mind that the Mursal narrations of the Sahabah are also acceptable.

- Muhammad Hussain Naylwi Deobandi Mamati wrote:

“Abu Nu’aym is the Kuniyah of Mahmood b. Ar-Rabee’.” [A’dal al-Kalaam: Pg 29 Pub. Gulistaan Vol 5 Shumara: 12]

He further said:

"It should be known that Abu Nu'aym Mahmood b. Ar-Rabee' is Mudallis…." [Same: Pg 23]

- Master Ameen Okarvi said:

"And this Ubaadah is Majhool ul-Haal. (Mizaan al-I'tidaal)" [Tajalliyaat Safdar Pub. By Asha't al-Uloom Al-Hanafiyah Faisalabad Vol 3 Pg 152, and Juzz al-Qira'at with Comments of Ameen Okarvi: Pg 131 Under H. 150]

It should be kept in mind that the reference of Mizaan al-I'tidaal regarding Ubaadah [radiallah anhu] is a blatant lie of Mr. Okarvi. There is no verdict of Ubaadah b. as-Saamit [radiallah anhu] being Majhool present in Mizaan al-I'tidaal, walhamdulillah.

5. Abdullah b. Abbaas [radiallah anhu] said:

"Recite Surah Faatihah behind the Imam." [Musannaf Ibn Abi Shaibah: Vol 1 Pg 375 H. 3773, Saheeh, Al-Kawakib al-Duriyah: Pg 70, 71]

6. Anas [radiallah anhu] was of the view to recite Surah Faatihah behind the Imam, and also of the view to recite one Surah (in the silent prayer). Thaabit b. Aslam al-Banani (Tabi'ee) said:

He (Anas) used to command us to recite (Faatihah) behind the Imam. [Kitaab al-Qira'at by Al-Baihaqi: Pg 101 H. 231, and Al-Kawakib al-Duriyah: Pg 73, Chain Hasan]

7. Abdullah b. Amr b. Al-Aas [radiallah anhu] used to recite (Surah Maryam) behind the Imam (in Zuhr and Asr). [Juzz al-Qira'at: 60 etc, Al-Kawakib al-Duriyah: Pg 74, 75]

8. It is narrated from Jaabir b. Abdullah Al-Ansaari [radiallah anhu] that:
"We used to recite Surah Faatihah and another Surah behind the Imam in the first two rak'ahs, and Surah Faatihah (only) in the other two rak'ahs of Zuhr and Asr prayers."
[Ibn Maja: 843, Chain Saheeh, Authenticated by Al-Busayri]

9. The Practice of Ubay b. Ka'b [radiallah anhu]:

حَدَّثَنَا مَحْمُودُ حَدَّثَنَا الْبُخَارِيُّ قَالَ، حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا زِيَادٌ الْبَكَّائِيُّ، عَنْ أَبِي فَرْوَةَ، عَنْ أَبِي الْمُغِيرَةِ، عَنْ أُبَيِّ بْنِ كَعْبٍ، رَضِيَ اللَّهُ عَنْهُ أَنَّهُ «كَانَ يَقْرَأُ خَلْفَ الْإِمَامِ»

[Juzz al-Qira'at: 52, Hasan, Al-Kawakib al-Duriyah: Pg 75, 76]

Translation:

Mahmood (ibn Ishaaq) narrated to us, (he said) Al-Bukhari narrated to us, (he) said: Maalik ibn Isma'eel (Al-Hindi Abu Ghusaan) narrated to us, said: Ziyaad (ibn Abdullah) Al-Bakaai narrated to us, from Abu Farwah (Al-Koofi Muslim ibn Saalim Al-Hindi Al-Jahni), from Abul Mugheerah (Abdullah ibn Abil Hazeel Al-Koofi al-Ghazni), from Ubay Ibn Ka'b [radiallah anhu] that: "He used to recite (Faatihah) behind the Imam"

Takhreej: ((Hasan))

Imam Baihaqi has narrated it in Kitaab al-Qiraat (Pg 94 H. 199) from Imam Bukhari.

Benefit:

Ziyaad ibn Abdullah Al-Bakaai is Siqqah (reliable) and Sudooq (truthful) according to the Jamhoor (Majority) of Muhadditheen. [Al-Kawakib al-Durriyah: Pg 76] Therefore he is Hasan ul-Hadith. All the other narrators are reliable. It also has an excellent Shaahid in Juz al-Qira'at.

For more athaar apart from these, see: Kitaab al-Qira'at By Al-Baihaqi etc.

From the Athaar of Tabi'een:

1. In answer to the question: "Should I recite behind the Imam?", Sa'eed b. Jubayr [rahimahullah] replied: "Yes, Even when you are listening to his recitation." [Juzz al-Qira'at: 273, Chain Hasan]

He said in another narration: "It is necessary that you recite Surah Faatihah behind the Imam." [Musannaf Abdur Razzaq: 133/2 H. 2789, and Tozeeh al-Kalaam: Vol 1 Pg 530, and Kitaab al-Qiraat by Al-Baihaqi: 237, Abdur Razzaq has clarified to have it heard]

2. Hassan Basri [rahimahullah] said:
"Recite Surah Faatihah behind the Imam to yourself (Silently) in every Prayer."
[Kitaab al-Qira'at by Al-Baihaq: Pg 105 H. 242, and Al-Sunan al-Kubra of him: 171/2, Chain Saheeh, Tozeeh ul-Kalaam: 538/1, Musannaf Ibn Abi Shaybah: 374/1 H. 3762]

3. Aamir Ash-Sha'bee said:
Recite Surah Faatihah and another Surah behind the Imam in Zuhr and Asr prayers, and recite Surah Faatihah (only) in the last two rak'ahs. [Musannaf Ibn Abi Shaybah: Vol 1 Pg 374 H. 3764, Chain Saheeh]
Imam Sha'bi [rahimahullah] used to consider it good to recite behind the Imam. [Musannaf Ibn Abi Shaybah: Vol 1 Pg 375 H. 3772, Chain Saheeh]

4. Ubaydullah b. Abdullah b. Utbah [rahimahullah] used to recite (Faatihah) behind the Imam. [Musannaf Ibn Abi Shaybah: 373/1 H. 3750, Chain Saheeh]

5. Abu Al-Maleeh Usaamah b. Umayr [rahimahullah], used to recite Surah Faatihah behind the Imam. [Musannaf Ibn Abi Shaybah: 375/1 H. 3768, Chain Saheeh, and Juzz al-Qira'at: 46]

6. Hakam b. Utaybah [rahimahullah] said:
"Recite Surah Faatihah and another Surah in the first two rak'ahs of the prayer in which the recitation is not done out loud, and recite Surah Faatihah (only) in the last two rak'ahs.**"** [Musannaf Ibn Abi Shaybah: 374/1 H. 3766, Chain Saheeh, Tozeeh al-Kalaam: Vol 1 Pg 555]

7. Urwah b. Az-Zubayr [radiallah anhu] used to recite (Faatihah, and More than that) behind the Imam in the silent prayers. [Muwatta Imam Maalik: 85/1 H. 186, Chain Saheeh]

8. Qaasim b. Muhammad [rahimahullah] used to recite (Faatihah and something more) behind the Imam in Silent prayers. [Muwatta Imam Maalik: 85/1 H. 187, Chain Saheeh]

9. Naafi' b. Jubayr b. Mut'am [rahimahullah] used to recite (Faatihah and something more) behind the Imam in silent prayers.

From the Athaar of the Scholars:

1. Imam Muhammad b. Ibraaheem b. Al-Mundhir Al-Nisaburi [rahimahullah] (D. 318 H) was of the view to recite in the pauses of the Imam. [See: Al-Awsat by Ibn al-Mundhir (Vol 3 Pg 110, 111]

2. Imam Awzaa'ee [rahimahullah] has commanded to recite behind the Imam in the loud prayers. Imaam Awzaa'ee said:

" يحق على الإمام أن يسكت سكتة بعد التكبير الأولى استفتاح الصلوة وسكتة بعد قراءة فاتحة الكتاب، ليقرأ من خلفه بفاتحة الكتاب فإن لم يمكن: قرأمعه بفاتحة الكتاب إذا قرأ بها وأسرع القراءة ثم استمع."

"It is binding upon the Imam that he should have one pause in the beginning of the prayer after the First Takbeer, and another pause after the recitation of Surah Faatihah, so that the people praying behind him may recite Surah Faatihah; and if it is not possible then he (Muqtadi/Follower) should recite Surah Faatihah with him, and finish reciting it hurriedly, then listen attentively".

[See: Juzz al-Qira'at, Under: 66, and Kitaab al-Qira'at by Baihaqi: 247, Chain Saheeh, and Tozeeh al-Kalaam: Vol 1 Pg 556]

3. Imam Shafi'ee said:

No one's prayer is valid, if he doesn't recite Surah Faatihah in each rak'ah whether he is Imam, or Muqtadi, whether the Imam is reciting out loud or silently. It is necessary for the Muqtadi to recite Surah Faatihah in the silent and aloud (both the prayers). [Juzz al-Qira'at: Under 226, Ma'rifat as-Sunan wal Athaar by Baihaqi: Vol 2 Pg 58 H. 928, Chain Saheeh]

The narrator of this saying, Rabee' b. Sulemaan Al-Maraadi said:

"This is the last saying of Imam Shafi'ee that was heard." [Same]

In opposition to this last saying, no other abbreviated or vague saying from Kitaab al-Umm etc will be considered reliable; rather it will be considered Mansookh due to this unambiguous saying.

4. Imam Abdullah b. Al-Mubaarak [rahimahullah] was of the view to recite behind the Imam. Imam Tirmidhi said:

"He (meaning: Ibn al-Mubarak) was of the view to recite behind the Imam." [Sunan Tirmidhi: 311]

In Kitaab al-Illal [Published by Darussalam: Pg 889], Imam Tirmidhi [rahimahullah] has mentioned those authentic chains through whom the fiqhi sayings of Imam Abdullah b. Al-Mubaarak [rahimahullah] have reached him. There is not a single Da'eef chain in it.

5. Imam Ishaaq b. Rahway [rahimahullah] was of the view to recite behind the Imam. [Sunan Tirmidhi: H. 311, and Kitaab al-Illal: Pg 889]

6. Imam Bukhari [rahimahullah] was also of the view to recite (Faatihah) behind the Imam in aloud and silent prayers, for which his book "Juzz al-Qira'at", and Saheeh Bukhaari [H 788] are witnesses.

7. Imam Muhammad b. Ishaaq b. Khuzaymah al-Nisaburi [rahimahullah] (D. 311 H) was also of the view to recite behind the Imam in aloud prayers. [See: Saheeh Ibn Khuzaymah: Vol 3 Pg 36 Chapter: Al-Qiraat Khalf al-Imam wa inna Jahar al-Imam bil Qiraat: Before H. 1581]

8. Imam Ibn Hibbaan al-Busti [rahimahullah] was also of the view to recite behind the Imam. [See: Saheeh Ibn Hibban, Al-Ihsaan: Vol 3 Pg 142 Before H. 1791]

9. Imam Baihaqi [rahimahullah] was also of the view to recite behind the Imam, for which his books, "Kitaab al-Qira'at Khalf al-Imam", Al-Sunan al-Kubra, and Ma'rifat as-Sunan wal Athaar are the excellent witnesses.

From all these references, we came to know that, the recitation (of Faatihah) behind the Imam is proven from: **(1)** The Apostle of Allah [peace be upon him], **(2)** Sahabah [radiallah anhum], **(3)** Tabi'een, and **(4)** The reliable Scholars of Islaam, from their sayings as well as from their actions. Therefore this saying and action is neither against the Quraan, nor Hadeeth, nor Ijmaa walhamdulillah.

The meaning of the narrations in which the abstinence from the recitation, and the order "to remain silent (Insaat)" is mentioned, is that:

- Recitation should not be done very loudly behind the Imam. (Interrupting the Imam to correct him is the exception)
- Nothing should be recited apart from Surah Faatihah in aloud prayers. (The Opening Takbeer, Ta'ooz before Faatihah, and correcting the Imam, are the exceptions)

With this reconciliation, all the evidences can be followed, and there remains no contradiction. And every person can understand that the way in which Quraan, Hadeeth, Ijmaa, and the Athaar of Salaf all can be followed, and in which no

contradiction remains, is the best way. The act of some people, who put conflictions between the evidences of the Shari'aah, is wrong and condemnable.

Imam Ibn Abdul Barr (D. 463 H) said:
"And verily there is the consensus of all the scholars that the Prayer of the one who recites (Surah Faatihah) behind the Imam is complete (Valid), and it is not binding upon him to repeat it. [Al-Istadhkaar: 193/2, Al-Kawakib al-Duriyah: Pg 52]

Molvi Abdul Hay Lakhnawi Hanafi has written very clearly and openly that:
The prohibition of reciting Faatihah behind the Imam is not proven from any Marfoo' Saheeh hadeeth, and whatever Marfoo' ahadeeth they (the opposers of Faatihah Khalf al-Imam) mention are not Saheeh, and there is no basis for them. [Al-Ta'leeq al-Mumjad: Pg 101 Haashiah: 1, Al-Kawakib al-Duriyah: Pg 53]

And Allah is the source of strength

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